

James Logan

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NO. V.

A BRIEF HISTORICAL SKETCH

*Respecting Transylvania University, taken from various publications and the statements of respectable individuals.*

The opposition which has been made to the late administration of Transylvania University, having been much misrepresented and vilified, it appears necessary that a brief statement of facts, tending to throw light on the subject be laid before the public. To reply to all the declamatory invective which Mr. Holley's friends have thrown out against the *Pamphleteer* would be an endless and useless business. A little history will afford the best reply to our opponents, and may tend to counteract their misrepresentations.

The formation of the Transylvania University out of the *Kentucky Academy*, and the Transylvania Seminary has been stated in a preceding number. The formal union which then took place between the religious and irreligious—the Presbyterians and infidels, was not of such a nature as to promise permanent peace and harmony. The board of Trustees was composed of two sorts of men—the one wishing to advance the cause of the Redeemer, the other suspicious of that cause, and under plausible pretexts opposing it, and promoting the cause of Deism, and its accompanying libertinism. It was impossible that such discordant materials, and agents should ever harmonize. They did not. It is a fact that we need not attempt to disguise, that the Presbyterians did pester the irreligious party very much, and were watched and retorted on as far as was practicable. It was not an unusual thing for one party in the board, to rally all their force and adopt some measure, and at a subsequent meeting the other party would rally and set it aside or pass some resolution to prevent its accomplishment. This spirit, and manner of procedure had arisen to a great height, a short time previous to the election of Mr. Holley to the Presidency in the University, in Nov. 1817. The religious party had succeeded in getting two or three orthodox clergy elected, but they would not serve. When Mr. Holley was brought forward as a candidate, many of the Presbyterians were wearied in the conflict, and disheartened, and gave over farther opposition—the few who were disposed still to resist his election, did not at-

tend, or had stepped out of the house, when the vote was taken, and his election was recorded as unanimous.

This astonished and excited the indignation of many. The Editors of the *Weekly Recorder*, in Chillicothe Ohio, and a few writers raised their voices, and made an exposure of the measure, and of Mr. Holley's principles. But all the Editors in Lexington appear to have been put in requisition by his friends. The Editors of the *Weekly Recorder* and the writers who appeared in that paper received the most outrageous and illiberal abuse. The infidel and irreligious having succeeded in getting a President of their own sort; and having all the presses under their controul, there was one thing yet to be accomplished before they could reign unmolested. All the Presbyterians, and religious characters in the Board must be removed. From past experience they knew that they and their Socinian, infidel President, would have very uncomfortable times so long as the Presbyterians had any share in the management of the institution. Accordingly they took measures to effect a complete revolution; and at the next Legislature accomplished it. The old board was dissolved, and a new one formed, of which not one member was a professor of religion. Had Mr. Holley been a *christian* minister, this would have been an unaccountable measure. He would have considered it as an insult, and a slur thrown upon his profession; and the cause of his master. A minister of the Gospel called to preside over a University among strangers—far from his relatives and friends, and so soon as he accepted of the call, he is put into the hands of infidels, and not one single religious character suffered to remain among those who are to controul and regulate him! Did he complain and remonstrate? No. It is all in accordance with his views and wishes. Those, who brought about the revolution, understood their man, better than some wish to appear to understand him, after his character is fully disclosed. But those, who, after his quietly submitting to the new order, can believe that he is in reality any thing but an infidel, are to be pitied for their credulity.

A revolution in the Faculty was the next thing to be accomplished. In it there had been three Presbyterians—one of them had been succeeded by Mr. Holley, and measures were forthwith taken by the new board to influence the others to resign. They lived in the country, & could not attend at the University very early in the morning. An order was made which required their attendance at an early hour. Mr. Holley was to have the religious instruction of the Students, and to preach in the chapel. The Professor of Moral Philosophy and Metaphysics, had to resign these branches to the President, and attend to Natural Philosophy which he was then unable to teach. He was too popular, or it was deemed too bold and hazardous to turn him out, but it was supposed that these measures would compel him to resign. On this he had determined, but changed his mind, and continues to this day as a thorn in the eyes of many. Mr. SHARPE the Professor of Languages, however, resigned, and gave the preceding as his reasons.



In October 1818, the Synod of Kentucky being deprived of their influence and funds in the University, and finding an enemy in disguise, at the head of it, determined on instituting a College, to be under their own controul and direction, thus beginning, again where they were in 1794. They drew up a constitution—acceded to proposals to locate it in the town of Danville, and appointed a committee to procure, if possible, a charter at the next Legislature. One or two members in that body, inimical to religion, and friendly to the new order in Transylvania succeeded in new-modelling the constitution of the College so that the controul and direction of both it and the funds, were taken from the Synod and reserved to the Legislature. Synod had lost too much already, to go into operation, and to hazard their funds, under the charter granted. They would not receive it, and for some time made no other effort in the cause of education. They, however, endured much slander, and ridicule for this attempt, and the presses in Lexington were at the service of the most scurrilous assailants. During the winter of 1818, 19, something like a paper war was carried on, through the medium of the Weekly Recorder and the Lexington papers. The University, and Mr. Holley were puffed without any regard to merit, or measure, whilst detraction flowed copiously on their opponents.

The first session under the new order closed about the first of July 1819. Mr. H. had preached in the chapel, but though highly eulogized by some, he pertinaciously refused publishing from the press, any specimen of his talents and erudition. After the session closed, a writer, under the signature of 'A Spectator,' assailed him with a very powerful pen; and Junius like run over him in the general, and then turned, unmasked, and exposed him in his true colours. His pieces appeared in the Weekly Recorder and produced great consternation, writhing and flouncing in a certain latitude and longitude of Kentucky. Vituperation, and gasconading abounded. Among other things the pitiful complaint was made against the Editors of the Weekly Recorder, that they interfered with the affairs of a sister state. To which they thus replied. "If the Editors of newspapers in Kentucky, and particularly in Lexington would open their columns as freely and fully, as they ought to the friends of Evangelical truth, it would supersede the necessity of occupying our columns with pieces in reference to the religious and literary concerns of that state, which ought to be presented to the view of the public."

This lets us see, under what disadvantages the friends of religion have laboured in making any opposition to the high handed measures, and daring strides of infidelity. They were from the first shut out from the presses in this state, and were dependent on one in a neighboring state, and because that one favoured them, it was considered too great a privilege. Notwithstanding the unequal grounds of the conflict, the infidel party were tacitly brought to a kind of compromise. An entire revolution in the Faculty of the University was despaired of—a spirit of accommodation was manifested—a professor from the Presbyterian church was taken again into the Faculty—vacancies in the board were

filled with religious characters from different denominations, and Mr. Holley, and his infidel friends taught the mortifying lesson, that they could not attain unlimited sovereignty.

A suspension of hostilities took place in the fall of 1819, and all things moved on quietly until the summer of 1823. Mr. Holley, it was feared, would preach himself and the institution down, if he continued to occupy the pulpit; and he prudently ceased that service. His exertions appear to have been doubled, however, in the recitation room, to instil his flattering, and pernicious principles into the minds of his pupils. He seemed to make it a point to secure their suffrages and influence by granting them the full gratification of their passions, and freeing them from all the restraints of genuine morality and religion. His large salary enabled him to entertain frequently, and sumptuously large parties at his house, by which he enlisted, the gay, the voluptuous, and all the sons of revelry to support and defend him on all emergencies. These now are paying for their wine and their beef, by making a most dismal out cry at those who call in question his sanctity and perfection.

In the spring of 1823, Col. James Morrison, a very respectable citizen, and benefactor of Transylvania, deceased, which gave occasion to the President to make a display in a Funeral Oration. In this, much of the cunning of the serpent without the harmlessness of the dove appeared. The speaker not only took occasion to make covered thrusts at the orthodox, and to let off his sectarian, erroneous sentiments from behind a respectable hero of '76; but also entrenched himself in a variety of *Notes*, some of which were furnished by men of such respectable standing, that he could enjoy security under their wing without any apprehension of a return of the fire which he had given. The whole came out at the request, and under the sanction of the board of Trustees in the University. They thus made themselves accountable, with their President, for his sentiments and his ungenerous, and unmanly mode of attack. I know we are represented as the assailants, and as wantonly and maliciously attacking Mr. Holley without any provocation. But this is all false, as will be more fully shown, in the review given of his funeral discourse in this number of the Pamphleteer.

No doubt the Trustees, and their President thought themselves strong, and that his Funeral Discourse would bring eclat on their administration, and at the same time administer some very necessary chastisement upon the *bigots* and *intolerant sectarians*, who had so long molested them, and whom Mr. Holley conjures up for a flagellation, so often as he girds on his literary costume. Happy, however, had it been for those magnanimous assailants if his "Funeral Discourse," had never passed the press. A writer, who appeared in the *Western Citizen*, under the signature of 'Solon' saw through the contemptible cunning and pusillanimous attack, and determined to meet it as it deserved. He perceived that a review of Mr. Holley's discourse; and an exposure of his sentiments, could not be made in the ordinary way, without treading upon the ashes of the dead, in such a manner, that no editor



in the state would publish them. Irony appeared to furnish the only weapon that could be brought to bear upon the redoubtable hero, and to this 'Solon' retorted. He issued a review of Mr. H's discourse, of this kind, through the medium of the paper just mentioned which produced considerable excitement among his friends. He, at the time, was on a visit to the south, which, for him and his friends was an unhappy circumstance, for the people were "finding him out," in that quarter, and one of his friends, very imprudently, and not according to the *dignified silence* of the President, replied to 'Solon' under the signature of 'Swift.' 'Solon' returned the fire and produced silence—the President had come home.—Refuge was sought by closing the presses in Lexington, which had been opened for Solon and Swift.\*

On the 4th of October last, 'Solon's' reply to 'Swift' appeared in the Western Citizen, and on the 8th the Synod of Kentucky met in the town of Lexington. Among other business the Synod took measures again to institute a Seminary of learning, and had a narrative of the state of religion within their bounds drawn up, and ordered to be published. In this narrative, stating the prevalence of infidelity in some places, Lexington, and two other towns were particularized. This, and the movement for a literary institution gave great offence, and for several weeks all manner of abuse was heaped upon the Synod, and some of its members, through the medium of the public papers. Infidelity appeared roused and came forth from its lurking places, as a roaring Lion, and gave clear and abundant proof that the statement of the Synod was correct.

It has been supposed by some that the Synod, while in session, concerted, and matured a regular plan of attack upon the Transylvania University, and that the publication of the narrative of the state of religion, was the prelude, and the Pamphleteer was to carry on the war. This is attaching more importance, and weight to the work than it really merits, and is, I most seriously, and solemnly declare, a mere fabrication. The Synod adjourned about the 15th of October, and the Pamphleteer, was not determined on until the last of the month, when it was ascertained that the editors in Lexington would admit no further investigation, and disclosure respecting Mr. H. and the University. The *expose* made by a writer under the signature of 'A Citizen,' appeared in the Paris paper about the rising of Synod; and this was considered of too much importance to be confined merely to the readers of that paper; and there appeared no other practicable method of getting it, and some other matters of deep interest before the people generally, but by a publication in the pamphlet form. This is the simple truth respecting the

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\* The republication of 'Solon's' pieces, in the Pamphleteer, was promised in the prospectus, but we have declined it, because more important matter pressed upon us, and because the review of Mr. Holley's discourse on the death of Col. James Morrison, given in the present No. is supposed to be better calculated to exhibit the authors sentiments and manner, to the public than the ironical review given by 'Solon.'

origin of the *Pamphleteer*. The Editor, so far as he recollects, conferred with but three, or four of the members of Synod, before he determined on the work: so that the whole responsibility, the praise, or the blame, as it may be, rests upon himself. But a very few members of the Synod have taken an active part in circulating it. Had it been their work, and had all the members exerted themselves, the effect would have been much more powerful and extensive, and the quakings in and about Transylvania would have manifested much stronger symptoms of alarm.

When the prospectus of the *Pamphleteer* was issued, it was noticed contemptuously, and unfairly represented by the Editor of the *Western Monitor*. And when the first number was issued and sent on to Lexington, many of the copies were intercepted either in, or at the Post Office in that place, and never reached the subscribers. According to information received, the greater part of one hundred copies sent on to the Legislature disappeared and could not be found, in a day or two after their arrival. In one other place, I have been informed that nearly all the numbers sent on have been suppressed. Such conduct bears such a strong resemblance to things that we have read, respecting the inquisition, and those countries where the freedom of the press is unknown, and where government spies intercept all publications which would spread light among the people, that we cannot refrain mentioning it. Did our opponents know it, such conduct is calculated to give more weight and importance to the *Pamphleteer*, than they could possibly give in any other way. They, however, merit no thanks for their service. They designed it not. All has been done by them, that they could do, without an inquisition, to prevent the information of the people respecting the most important interests of the state. If meekness, and very tender sympathies for our opponents, the friends and supporters of Mr. H. have not always tempered, and should not hereafter temper the pages of the *Pamphleteer*, are there not some grounds of apology? Under every disadvantage the contest was commenced, and has so far been carried on by the Editor. The pitiful attempts at suppression, at ridicule, at threats; and the array of youthful inexperience, audacity, and invective might "chafe his mood," but they ought rather to excite his mirth.

In the progress of the *Pamphleteer*, others have appeared in array against the principles taught in the University. The *Transylvania Theses* which were noticed in a preceding number, have given occasion to a controversy of some length in the Lexington papers. 'Uitor' the writer who came forward in support of the infidel and Socinian propositions, has been ably refuted by certain writers, one of whose pieces is signed *Christianity defended*, and the other *Uitor-Inultus*. In both, the writers do credit to themselves and the cause which they espouse. They clearly show that the sentiments defended by 'Uitor,' are contrary to the word of God, and are those which have been held forth both by infidels and Socinians, so that the pledge which we gave that they should be



proven false, Socinian, and Infidel is redeemed. 'Ultor' has indeed given notice that he will reply to one of those writers, but a *refutation* we venture to say will never appear.

Several antagonists of small arms, and who use much more powder than ball, have appeared against the Pamphleteer. We cannot gratify them with particular replies, or even with mentioning the names under which they have appeared. We, recollecting the invective and abuse resorted to in 1818, 19, calculated on the same, when the present work was commenced, we, however, did not calculate on sober argument, and refutation, and so far we have not been disappointed. And if we could only despoil Mr. H. and his friends of the following hard words, we might calculate on victory—viz. *Bigotry, intolerance; persecution; illiberality; sectarianism; uncharitableness; dogmatist; canting hypocrite; low contracted minde; ignorance; fanaticism; enthusiasm; crusade; Cossac war.* Let these arrows, which have been used until they are completely blunted, be taken from their quiver, and they would be as harmless as the Porcupine deprived of his quills. If they will not lay aside the use of them altogether, would it not be prudent, to make one effort without any of them, that we may see and feel the weight of their logic and their wisdom in defending their ground like manly dignified antagonists?—We might, I think, promise a MEDAL for a successful effort of this kind.

## A REVIEW

*Of "A discourse occasioned by the death of Col. James Morrison, delivered in the Episcopal church, Lexington Kentucky, May 19th, 1823, by the Rev. HORACE HOLLEY, A. M. President of Transylvania University—Lexington, printed by John Bradford, 1823"—pps. 37.*

The grave is a sacred deposit, and he who wantonly treads upon the ashes of the dead justly meets with the execration of civilized society. A funeral discourse is, therefore, in all ordinary cases beyond the reach of critical dissection. The author, however he may succeed, feels himself secure. He should, nevertheless, consider that he occupies a stand, where it ill becomes him to assume the attitude of a polemic, and throw his poisoned darts at his ecclesiastical opponents. He may feel secure from the rude, cold hand of criticism, behind the revered dead, but those who differ from him in sentiment should also enjoy security. Had the Rev. Mr. Holley been of this opinion; and had it regulated him in the discourse mentioned at the head of this article, we should have been saved the disagreeable and delicate task of the present review. Had he published other discourses, delivered in other circumstances, when solicited, we should have viewed, and treated his infidel, and Socinian flings in the one before us, very differently. Coming, in an inaugural, or commencement address, we should have discovered an open, candid, and manly opponent, one not afraid to appear on any ground, and to challenge to the combat the most powerful of his

*bigoted, dogmatical, and intolerant* foes, whom he is conjuring up continually, and belaboring most unmercifully. But seeing he thought proper to assail them from behind the sanctuary of the grave, and is still aiming his shots at them, over the shoulders of his students, we think neither the living nor the dead should afford him any security. To all that he has said respecting the deceased, as a man, a soldier, a citizen, and a benefactor of his country we offer no dissent; but when he brings him forward as a christian; and makes him shoot off, whatever he himself wishes, from the magazine of infidelity and Socinianism, we consider him at once grossly injuring the dead, and insulting the living. It is such an outrage; such a violation of the funeral rites; such a cowardly and ungenerous attack upon the friends of christianity, that he merits the severest animadversion.

To say that the discourse before us displays no talent, and possesses no excellence would be unjust. It would manifest a spirit and prejudice which we wish not to cherish. We have heard no one pronounce it a *great* discourse; but taken as a whole, it may be considered, a *pretty* one. In it there appears not only that dastardly art, which has been mentioned, of seizing a funeral occasion for assailing religious opponents, but some rhetorical art, and the talent of making handsomely rounded sentences out of very ordinary ideas. The style is more labored than simple, and shows the movements of a mind more playful and sparkling than solid and vigorous. Mr. Holley has succeeded well in managing the dry details of Col. Morrison's life. He has thrown around them, probably, as much ornament and interest, as could be done by any other pen.

In noticing what is censurable, we cannot pass the introduction, which is so similar to the speech of *Brutus*, over the dead body of Anthony, that every person must see, at the first glance, that Mr. H. had that speech fresh in his memory. We submit to the reader, a part of his introduction.

"A good man is dead, and we mourn.

He lives in a more glorious state of being and we rejoice.

As he was virtuous, benevolent, and amiable, we loved him;

As he was industrious, intelligent, useful, & successful, we respected him; as he was patriotic, philanthropic, & munificent we admired him: as he was honest, candid, faithful and religious we held communion with him; as he was our friend and benefactor, the patron of learning; the supporter of good morals, the defender of sound principles, and the advocate of every valuable measure we will remember him with gratitude, and embalm his name in his virtues.

"If we are asked why we meet each other thus, such is our reply. If we are interrogated about our motives, we point to the eloquent answer drawn out in the life and services of the man whose loss we deplore."

Had not the speech of Brutus found its way out of Shakespeare into common School Books; had it not been committed to memory by almost



every boy in the country, and had it not been parodied often in the most ludicrous manner, by poachers, and tiplers, Mr. Holley's parody of it, would not have been such an unhappy sample of his taste and resources.

Sentiment is of more importance than style; and it is in this particular that Mr. Holley has in a special manner laid himself liable to censure. In some notes appended to his discourse, he denies the correctness of a report that has gone abroad respecting his views of education; viz. that education is an essential requisite for admission into heaven; and that degrees of learning will constitute the degrees of honor and happiness in the world to come; but notwithstanding his denial, which is in a very indefinite and doubtful form, it appears that this is really his sentiment expressed in the body of his discourse. The following language he puts into the mouth of Col. Morrison. "He felt that the chief value of truth, liberty, humanity, religion, and immortality depends on a well directed education, on a rational, and moral formation of character, on the illumination and improvement of the mind; and that without this they would be unable to bestow that diversified and perfect happiness which is necessary to satisfy the inexhaustible and ever-expanding faculties of the soul p, 12, 13. Now we are willing to grant that education is very important, that education which consists in a rational, and moral formation of character, and in the illumination and improvement of the mind. But if any thing more is understood by all this, than the education which is generally enjoyed by our ordinary farmers and mechanics, Mr. Holley does exclude them from a heaven of perfect happiness, and an immortality of any great value—for he says, *the chief value of immortality* depends on a well directed education, and that without this truth, liberty, humanity religion and immortality would be unable to bestow that diversified and perfect happiness which is necessary to satisfy the inexhaustible and ever expanding faculties of the soul. It appears very evident that the education of which Mr. Holley speaks, and which is so very important is not commonly enjoyed. He would not, it is presumed, assert that our citizens, generally, have enjoyed a *well directed education*—a rational and moral formation of character—the illumination and improvement of the mind of which he speaks. They may follow truth—enjoy liberty, exercise humanity and religion, and finally reach immortality and yet be far from perfect happiness, and an immortality of any value. All children and youth dying before they could possibly obtain Mr. Holley's *well directed education*, must have a heaven, if they get one at all, that will be far inferior to our delightful Kentucky! If such are not Mr. Holley's ideas in the sentence quoted, I would wish some person to tell me what his ideas are. I may be referred to what he has said in pages 23, 24, where he speaks more particularly of education, and explains fully what he means by it. But there I learn that he includes in it not merely book, and University learning, but that derived from *personal observation and experience*—from *beings and things* around us, &c. Indeed a *well directed education*, un-

der the illustrative and amplifying powers of Mr. Holley, becomes so complex, extensive and difficult to attain, that his graduates on the one hand, and col. James Morrison on the other, can enjoy but a very tolerable kind of place in the other world, an immortality of very little value. He appears to have perceived this, and throws in a redeeming sentence at the close.

"In the technical view of the subject an education is not indispensable to the efficiency and happiness of the mind either here, or hereafter, but in the sense in which it is now used, it is necessary to the proper application of our powers, to the full enjoyment of our mental and sensitive nature, and to the requisite progress of the soul in dignity, worth and felicity,"

In what sense had Mr. Holley just used and explained the term education? Why, "when it is taken in its most extensive sense to include the whole training of the mind, the entire formation of the character," as he states in the commencement of his explanation. The redeeming sentence, therefore, appears to have been thrown in as an empty flourish to impose upon his audience, and save himself from the odium which he knew his sentiments merited. Not satisfied himself that this sentence would answer his purpose, he attempted a denial of the sentiment, attributed to him, and which his language clearly conveyed, but to the denial, he adds another explanation of education, which partakes so much of the qualities of indefiniteness and obscurity, that he provided an escape in the darkness of his own creation, and left it undecided whether scholars *only* were to be admitted into a heaven of perfect happiness.

He is not so indefinite, or equivocal in his sentiments on religion. As Col. James Morrison was a christian professor, his descease afforded a very favourable opportunity for a display of the sublime and consoling doctrines of revealed religion. Mr. Holley did not let it pass unimproved, but, reader, how do you suppose he acquitted himself on this occasion? Did he clearly, and unequivocally exhibit the peculiar, and unrivalled excellence of that religion, which brought life and immortality to light? Is the divine author of it made to stand out in the brightness of his Father's glory, and as the express image of his person? Are his incarnation, his dying love—his atonement for sin—his victory over death and the grave—his proclamation to a dying world, that he is the *resurrection and the life* made the themes of meditation, and the grounds for soothing, and consoling the weeping relatives and friends of the deceased? No, nothing like it. The christian ministers, who do thus acquit themselves, on such occasions, were invidiously assailed, and those who hold the orator's sentiments were complimented and eulogized. Take the following specimens. Speaking of the religion of some people, these expressions and epithets are used. "*Rational and divine religion—liberal instruction in the principles of a catholic theology—advocate of free inquiry and religious liberty in opinions and worship—Catholic scope of philanthropic communion.*" One or two entire sentences intended for eulogy will be given immediately. On the other



hand there are some religious people, whom the orator of the day, in his funeral discourse assailed with the following epithets and expressions—“*Dogmas and additions of the schools, unnatural, uncomfortable and injurious systems of belief, and for narrow, and exclusive purposes—the artificial doctrines of scholastic theology—the bigoted and intolerant—sophism—common nuisance—ecclesiastical usurpation—the wolf that muddies the water in the stream above us and then charges the turbidness raised by his own feet upon ours for the purpose of devouring us—sectarian creeds in religion.*”

Was Mr. Holley conjuring up the ghosts of those who lived in the dark ages, and making them the objects of this invective, or had he the several denominations in his eye, who have honestly published their various creeds and systems of belief, before the world? One of his expressions will enable us to determine. He tells us that those who “support unnatural, uncomfortable and injurious systems of belief,” have “narrow and exclusive purposes.” *Exclusive*—that is, they hold such *unnatural, uncomfortable and injurious* systems of belief, that they exclude Mr. Holley, and all his tribe of Socinians, and infidels from their christian communion. And who are these? the orthodox Congregationalists of New England, and the Methodists, the Baptists, the Episcopalians, and Presbyterians of the west, and south. When he first visited Lexington, he crowded himself into their pulpits, having swallowed their different creeds successively; but since his return and settlement, not only their pulpits became too “narrow” for him, but also the pulpit in the chapel of the University. Some how or other, it became so contracted through the influence of the *unnatural, uncomfortable and injurious systems of belief*, that he stands *excluded* from it. This was indeed provoking, and accounts for his wreaking his vengeance, over the hearse of col. Morrison, on the *bigoted intolerants*.

The two following sentences are selected as a specimen of President Holley’s style—of his theology, and panegyric.

“Col. Morrison was a christian in his sentiments and practice, but did not consider the peculiarities of any of the sectarian creeds in religion, whether Papal or Protestant, ancient or modern as necessary or as useful, or as ornamental to this character. He had large views and philanthropic feelings, and recognized the wisdom, authority, goodness, and impartiality of the Deity in all the relations of life, in the wide variety of natural scenery before him, in the temple made without hands as well as in that erected by human art and consecrated to the immediate acts of formal worship, in the ages that are past, as well as in those present, [will Mr. Holley inform us how many ages are now present] in the foreign city and cottage of the distant Gentile as well as in the metropolis of Christendom, and in the village church of the pious followers of the Heaven-directed teacher of Nazareth.” Page 19, 20.

We leave the rhetorician and man of correct taste to point out the beauties, and masterly formation of these sentences. The last one, no doubt the author considered, one of his happiest efforts. But it is a lit-

the strange that a sentence so labored should contain such blunders as, "*the ages now present*"--and "*the metropolis of christendom*"--We have a little knowledge of *chronology*, and *geography* but we have to confess ignorance of those *ages*, and this *metropolis*.

But this sample of the movements, of his mind, and of his learning, is most exceptionable in theological sentiment. The sentence was intended for panegyric, but we really consider it a slander upon the deceased. We know but little of Col. Morrison's religious sentiments, but we believe that he was a man of considerable intellect, and had too much common sense, and sound philosophy, to recognize the wisdom, authority, and goodness of God in the foreign city and cottage of the distant gentile, as well as in the cities and cottages of Christendom, or in the churches of Lexington--or even in his own splendid palace adorned with the oracles of the living God.

Some of the wisdom and goodness of God may be seen in the icy mountains of Lapland, and the great deserts of Arabia, and Sahara, but to recognize them *as well there as in* the fertile plains and temperate climate of Kentucky, with all the *distinguishing* privileges, civil and religious, here enjoyed, is literally impossible. And will any rational sober man who believes the Bible to be the word of God, hazard his reputation for understanding by saying that he can recognize the authority of the Deity as well in the temples, and worship of Pagan idols, as he can in the Holy Scriptures, and "the village church of the pious followers of the Heaven-directed teacher of Nazareth?" Mr. Holley may cherish such absurd, and inconsistent ideas, but he ought not to palm them upon a departed friend. He, or some of his admirers may attempt to put some other construction upon his expressions, but the impression which the sentences quoted are calculated to make on a plain common sense man, is, that God has favoured all nations with equal manifestations of his wisdom, authority and goodness, and that the pious followers of Jesus Christ have no real advantages superior to the followers of Mahomet, or the benighted worshippers of *Boodah*, or the filthy gods of India. The sentiment is the same with that expressed by the President in the chapel of the University, the first session of his administration, and which is held forth in the *Transylvania Theses*.--In other words it is the leading sentiment of infidels and Socinians. The Saviour and Lord of all is introduced but once in the whole discourse and that merely to round off a sentence, whilst MORRISON, CLAY, WASHINGTON, ADAMS, FRANKLIN, RUMFORD, DEXTER and JEFFERSON command particular notice and the highest eulogy, and all this in a Funeral Oration by a Christian Minister!

One more specimen and we have done--President Holley, speaking of Mr. Jefferson's laudable enterprize of establishing, completing and endowing the state University of Virginia, exclaims,

"What an example is this to illustrate the usefulness of age, the dignity of retirement, the results of experience, the worth of human nature, the value of mind, and an effectual honorable preparation for eternity!"--Page 26.



The rounding part of this sentence is as unhappy as that of the one just reviewed. Mr. Jefferson has surely too much sense and Philosophy to think of making his way into Heaven, by erecting either churches or Universities. This idle figment, once in great repute among Catholics, has been exploded both by Protestants and infidels. To procure the pardon of sin, and a passport to a happy eternity in this way, is much more difficult than to procure them by "a well directed education." Few are able to *establish, complete and endow* a University. But probably Mr. Holley's meaning is, that if people will only assist in this business, or will liberally support a University, when established, they will thereby make "an *effectual* and honorable preparation for eternity." If his admirers and supporters can only succeed in procuring general currency for this sentiment, they can afford very well to give him six thousand dollars per annum, and also raise the salaries of the other Professors. No principle ever made men more liberal, than the one which Mr. H. advances. When it prevailed in the dark ages, churches in abundance were erected, enormous bells were made and consecrated, and the Clergy could live in greater splendor, could feast larger parties, and indulge their "*sensitive nature*" more luxuriously than any of our western Presidents of Colleges and Universities.

We have spent more time in the review of this Funeral discourse of the Rev. Horace Holley, than we would have done, had it not been the only production which he has issued from the press, signed with his name. If we are mistaken in its merits, if it should spread his fame, and give him extensive celebrity as an *author*, he will doubtless favour us with another display of his talents, his literature and theology. But it is the opinion of some, that no gold will ever bribe him to attach his name to another of his productions. If he should, it is hoped he will let *Brutus* alone, and come out from behind the tombs of the departed.

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## BRIEF ESSAYS ON EDUCATION,

### NO. V.

To ascertain who are the subjects, and what are the objects of education is not so difficult as to treat these subjects, and pursue these objects, in a proper manner. To apply the remarks, which we have made and to point out how parents and teachers should educate children and youth, young ladies and gentlemen, is no easy task and cannot be accomplished in all the details, within the limits of these short essays. Some general remarks are here submitted.

On the proper treatment of the bodily powers we shall say nothing at present; the intellectual and moral claim particular attention. They should be cherished and improved simultaneously, at a very early period. The child soon learns to recognize and love its kind benefactor.

The affections thus evolving afford the mother an opportunity, by her smiles, and her frowns, by the voice of complacency, and of displeasure to cherish and regulate the conscience, or moral sense, and to lay the foundation of morality, religion, and salutary government. When she, and the father have taught the child to love, and respect them, to distinguish between what is pleasing, and displeasing, and to run to their arms for support and protection they should endeavor to raise its thoughts, and to teach it to pass on the creator and Father of all, in heaven. Thus the knowledge and the fear of God may be given at a very early period. Samuel had a pious mother and he worshipped the Lord when but three years old.

The *imitative principle*, as a powerful instinct, is in vigorous operation so soon as the child returns the smile of its fond mother; and from that hour till the education is compleated, and all the habits are formed, it has more influence than any one principle of our nature. For a long time it is almost the only principle that can be addressed for the cultivation of habits. Words are not understood; and in many instances where verbal instructions would have no effect, let the parent perform before the eyes of the child what it is wished to do, & it appears to understand immediately and makes an attempt to follow the example. This principle we see operating in the imitation of all those who are loved, and are habitually conversant with children—Not only parents but older brothers and sisters, servants, teachers, the minister, the physician and playmates, all become models, and have a share in forming the habits, sentiments, language, and whole character of children, just as they are loved, esteemed, and on terms of frequent, friendly intercourse. The impression made at the time may be imperceptible, but the effect is deep and lasting.

In connexion with the imitative principle we discover in children a strong disposition for society, to exchange the small stock of ideas which they may have obtained, and to increase that stock by believing every thing told them by their parents, or those whom they love and esteem. Until frequently deceived they appear never to doubt what such relate to them. Their understandings are not yet in exercise—they know but little, and must, if they would improve in knowledge, receive every thing on trust. This is a wise arrangement of the God of nature: for were children to believe nothing but what they can understand, and receive no truth but what their reason approves it would be impossible to give them any learning until they come to years of maturity. This disposition to rely on testimony, and the principle of imitation remain in force through the whole period of education, and whatever may be the pride of reason in young gentlemen, who have gone through a college course, there are but very few, whose views and sentiments on the most of subjects, are not held as they were received, on trust.

The memory we know is in exercise as early as the imitative principle or any faculty of the soul. It soon becomes strong and retentive, & may be richly stored before the understanding can act with efficiency. It



aids the principle of imitation, and turns the disposition to rely on testimony to good account, provided truth only be declared. What is readily believed is laid up in the memory, so that when the reasoning powers are capable of operating, they are not destitute of materials. Invert this order, as is vainly attempted and argued for by many, let the understanding be first in exercise and maturity, and the memory the last—let imitation, and the disposition to believe what is related by parents and others be inactive until the reasoning powers have made out conclusions, and we would have the understanding in full operation without any thing to operate on, and the memory, the imitative principle, and the believing faculty would seldom ever be called into exercise. All that has been learned by the experience of predecessors must be rejected, and every individual must experience for himself.

There is discoverable in children, at a very early period, a disposition to obey parental authority, & a perverse and rebellious disposition accompanies it, and will gain the ascendancy, unless checked, and the opposite be carefully and affectionately cultivated.

These remarks, the truth of which is obvious to all, clearly point out how the *subjects* of education should be treated, and the *objects*, pursued. The following propositions are inferences fairly drawn from the preceding remarks.

1. If the affections, or moral powers are not cultivated, and carried on from parents to God, children will remain ignorant of him, and will give all that belongs to him, to their parents and benefactors, and thus be idolators, and practical atheists.

2. If children have not correct models before them and if their minds are not preoccupied by *truth* they will imitate such models as they have, and their minds will be preoccupied with error and falsehood.

3. The memory should be early exercised and replenished with the knowledge of God and his word, with the knowledge of letters and the first principles of science and the arts.

4. When the understanding evolves, and the reasoning powers are strengthened, they should be habitually exercised, and brought under proper discipline by proposing questions of enquiry upon the materials in the memory, and upon those which are furnished in the progress of education. In the grammar school, words and sentences must be analyzed, but this exercise should be carried to the Bible—to subjects and things—to theories and systems, until the habit of intellectual labor, and investigation is formed, and until the rational grounds of our faith and practice are in some measure ascertained.

5. Infidel, Atheistical and Socinian parents, and communities can never unite and harmonize in education, with those who are really christians, inasmuch as they exhibit sentiments and models essentially different.

6. The higher schools and colleges in a christian country should carry out, and perfect the education which has been commenced at home by parents and private teachers, because the imitative principle,

and the believing faculty are still operative, and because the parents are superseded as models and instructors by the public teachers and those with whom their children are intimately associated.

7. The higher schools and colleges, in an infidel and atheistical country, where the people are free and are determined to support their unbelief and the empire of iniquity, should carry out and improve the education commenced at home, by providing suitable teachers and trustees. If they ever employ a preacher he should be a liberal and pliable one, destitute of religion.

8. In a country, that is both christian and infidel, there should be separate schools and colleges; if it be a free country, without any establishments, the infidel schools and colleges should not enjoy exclusive rights and privileges, and *vice versa*.

9. In a country where there are various christian sects, if they unite in education, and in the support of the same literary institutions, nothing Sectarian should be inculcated in them.

10. Every society should have schools of its own for instructing its youth in its own peculiar doctrines, laws and regulations, and for the purpose of forming the habits, and character of its public servants. And in a free country these schools should all equally enjoy the privilege of protection and of a charter to hold and manage funds.

These propositions, and the premises from which they are drawn may be controverted, but they never can be fairly *refuted*. We are aware that some will be ready to misrepresent and ridicule them, but as all such show to what school they belong, reasons and replies would be lost upon them. The second and tenth propositions will no doubt be objected to by all infidels; and those who take it for granted that there is no certainty attainable in religious truth—who cherish the opinion that parents and teachers, and trustees of colleges never can determine what should be proposed for the belief and imitation of children and youth, and what not. But we believe that there is such a thing as truth in religion, and such a thing as falsehood and error. And we know from matters of fact and daily observation, that when parents, teachers, and trustees are not determined with respect to what is truth and error in religion; and when they set the example of sceptical indifference, or hostility, open or disguised, the youth who are so unhappy as to fall under their care and influence cherish the same views and feelings and pursue the same course, until death and eternity determine the matter for them.

We may be told of the prejudices of education and that in all the various sects of religion in the heathen and christian world people believe and practice as they have been taught—and what then? that none ought to teach their children to believe or practise any thing? This is impossible, & in direct opposition to the fact declared, viz. that people in all sects, all the world over, believe and practise as they have been taught. The children of infidels believe and practise as they have been taught, as well as the children of christian or pagan sectaries.